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862 her own infant. Weaning is not emphasized and may not take
[231] place until the child is six or seven years old. The mother may accomplish this by putting a mildly hot pepper on her nipples. If that has little effect, she has recourse to a hotter variety.

854 The infant is wrapped loosely in a piece of cloth, which is taken off and used, with water, to wipe the child clean of excrement. The cloth is then washed and dried over a fire for reuse. A baby's excessive crying may be interpreted as evidence that it is "very hot," i.e., has a fever, and the mother may bathe it in lukewarm water to cool the child sufficiently so that it will fall asleep. Sometimes a mother, on being awakened by a baby's crying, will scold and strike it in anger.

868 To teach the child to walk, the father lashes a stave railing around the three open sides of the mother's bed to create a simple "crib" which the child can grasp for support.

• 863 The attitude toward toilet training is quite relaxed. When a toddler starts to defecate or urinate in the house, it is taken outside; but it is not castigated verbally or otherwise. The mother simply digs up the soiled portion of the dirt floor and throws it out. The simplicity of this solution, together with the fact that adults themselves may urinate on the floor at night to avoid exposing themselves to possible attackers outside the house, helps one understand their attitude. Later, the
[861] child is simply told to go outside, but if it fails to do so, there is no condemnatory admonition. Finally, however, if the child is still failing to go out of the house by the time it is about five years old, then the mother will speak her disap-
[861] proval. As a last resort, she may spank the child lightly with a vine.

Children are encouraged to wash their hands and to bathe.
[861] They are told that if they do not wash their hands before eating, their growth will be delayed and stunted. Girls are

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told, in addition, that they must wash their hands before preparing beer or else the product will not be satisfactory. It is believed that if children are not taught to bathe at an early age, they will be afraid of cold water and their parents will find it necessary to drag them to the stream. Getting the child used to bathing is also seen as connected with teaching it, in the process, to swim well, a skill which is considered essential to survival because of the frequent necessity of crossing streams and rivers which are often dangerously swollen and rapid.

Children tend to be discouraged from playing, since it is felt that such behavior leads to a disinclination to work. Jesting or joking by children is similarly frowned upon, because it is believed to lead to lying in adult life. Nonetheless, children do often try to play until halted by their parents, who are likely to stop them more rapidly if children of both sexes are playing together. If a particular older child, who is visiting, has a reputation for playing and jesting, parents may tell their own offspring not to play with the visitor.

At this point, it seems appropriate to point out that one of the more significant features of Jívaro socialization may be the relative isolation of children from peers outside their own polygynous nuclear family, due to the extreme dispersion of households in the forest. This isolation seems likely to be conducive to a sense of alienation from the rest of the tribe, particularly when coupled with the traditional early morning lectures which fathers give to "make them be careful" in dealing with others beyond the household and which emphasize the deceitful and treacherous characteristics of other tribesmen. Adding to the child's sense of insecurity vis-à-vis the rest of the population is the frequent attribution of illness within the household to the bewitching activities of hostile shamans. Finally, the dispersion of the population in